Advice to a Souldier,

IN TWO

LETTERS

Written to an Officer in

The Late Engliſh Army,

When the War with France

WAS EXPECTED

AND ONE TO

A Commander in the Fleet,

IN THE LAST

DUTCH WAR,

Proper to be Expoſed at the Preſent Time while the

PEACE OF

CHRISTENDOM

(If not the Liberty of it) ſeems to

Be very Short-Lived.

LONDON,

Printed by *John Shadd*, for *John Gay*, at the Flying-Horſe between St. *Dunſtans-Church*, and *Chancery-Lane*, 1680.

LETTERS

CHRISTENDOM

LONDON,

A LETTER TO A Young Gentleman,

Who by the Mediation of Great Friends,

Had Obteined the Grant of a CONSIDERABLE COMMAND In the Engliſh Army which Was raiſed to aſſiſt the *Dutch* and their Confederates AGAINST THE Prevailing Power OF FRANCE, In the Year, 1678.

My Dear Friend,

I Do highly approve the reſolution you have taken, to ſerve His Majeſty in the Wars, if any happen, it being a Duty which every good Subject owes him; eſpecially the Gentry, who derive all their ſtreams of Honour from that Original Fountain: But it may poſſibly ſeem ſtrange,

that while all the reſt of your Friends are Congratulating your good Fortune, in the preferment profer'd you, I only ſhew my ſelf diſſatisfied; I will aſſure you I am ſo far from envying your promotion, that no Man living does more heartily deſire it then my ſelf; It is reality of my Friendſhip makes me jealous, that preferment is arrived at your Port, before you are ready, before you are fit for it: It is no ſmall or trivial matter which he undertakes who receives a Commiſſion from the King, how light ſoever you and other young Gentlemen think of it, and I ſhould not be worthy any place in your eſteem, if I did not deal very candidly and plainly with you. And in the firſt place I will tell you, *He cannot be a fit Man to Command, who knows not the duty of thoſe that are to obey him.*

I doubt not but you have read Books relating to War, and may underſtand ſomething of the Theory of it, but all the reading in the Univerſe, will not enable a Man to perform well, the meaneſt of the Mechanick Arts; We uſually allow ſeven years Experience for atteining the skill to make Shooes, *&c.* and do you believe that the Military Science (upon the ſucceſs whereof depends the ſafety or the ruine, the ſtanding or falling of Towns, and Citadells, Kingdoms and Empires,) is to be learned a midſt the ſoftneſſes and eaſe of Courts, and rich Cities, and repoſing on the laps of Ladys, ? or by the imperfect *Ideas* of a Battle, and a Seige repreſented in a Play? or at beſt by a little ſuperficial reading of Commentaries? No, the Art of War is to be attained by other Methods and means more ſtudious, more laborious, more manly: and if you accept of a Command at this time, 'tis odds that you neither efficatiouſly ſerve the King, nor your ſelf; not the King, *for the obtaining preferments by favour, without merit, is the greateſt diſcouragement in the World, to Men of low Fortunes and high ſpirits, and ſuch in times of danger, are the uſefulleſt Men in a Common-wealth*; who having ſerved many years in the

Wars,

Wars, and made themſelves capable of the greateſt Offices, ſhall all on the ſudden find themſelves defeated, by ſuch young Gentlemen as you; Although if you come to ſpeedy action, you muſt neceſſarily be baffled, and diſappoint His Majeſties Service, or elſe owe your ſucceſs wholly to chance, for which none but fools will commend you. You cannot ſerve your ſelf, becauſe the main thing you aim at is Honour: Now you muſt know, *they lye under a vulgar Error, who think that to have a great Office or great Title, is ſufficient to make a Man Honourable. True Honour does not ſo much conſiſt in poſſeſſing great Offices, or great Titles, as in the uſing thoſe great Titles and diſcharging thoſe great Offices ſo, as the Prince may be well and faithfully ſerved, and the publick good advanced and promoted.*

Which can never be done by one who wants Experience, unleſs as I ſaid before; it be by chance, or by the diſcreeter menage of the under Officers. I will add further, that what miſcarriage ſoever happens under you, will be imputed right or wrong, to your want of conduct, and the credit of all the good ſervice you do, ſhall be carryed away by thoſe of your Officers who have more skill, even then when they do not deſerve it. Wherefore my advice is, if you would ſerve your Prince and your Country, as becomes a good Subject and a Gentleman, if you would bring an addition of Honour to yout ſelf and Family; *let your advancement be the reward, rather then the Obligation of your merit.* Content your ſelf for a time, to ſerve as a private Gentleman, a Voluntier, and you will finde, that one years experience in time of Action, will inſtruct you better then Twenty Years reading without it. It has been always my manner to expreſs my minde freely, and ſo I do now, when I aſſure you I am,

Your Faithfull Friend,

London Aug. 20th.
1678.

A Second Letter to the ſame young Gentleman, after he had Received his Commiſſion, wherein is chiefly Diſcourſed the Morall Part of MILITARY DISCIPLINE.

My Dear Friend,

IT ſeems before my Letter came to your hands, you had received the Commiſſion, from which I was too late endeavouring to diſwade you; The wiſeſt Men do many things in their Lives, which they are ſorry for when done, but cannot undo without greater diſadvantage: This Act of yours I look on to be one of thoſe; It was the deſire of Honour made you take a Commiſſion, and though now you wiſh it had been deferr'd till another time; yet ſince you have put your hand to the Plow, you muſt not look back, you cannot lay it down without ſhame, without diſparagement. Therefore I will give you ſuch General advice as I can; for particular or practical you know I do not pretend to.

It will be impoſſible for you at firſt, to conceal your unskilfulneſs in Arms, from your Men, and therefore all attempts of that Nature, will be fruitleſs and ridiculous; Wherefore it will be your beſt way to own it, to ſuch of your Officers as are ingenious, and do not think it any diſparagement to learn of your Inferiours. *It is no ſhame not to know that which one has not had the opportunity of Learning: but it is ſcandalous to profeſs knowledge and remain ignorant.*

In regard your Experience in Martial Matters is green, as well as your Years, it will be needfull that you uſe all the helps you can, to make ſome amends for that defect.

And firſt, I would have you get intimately acquainted with ſome of the beſt of our Engliſh Officers, eſpecially ſome of thoſe who have been either on the ſide of *France*, or *Holland*, or both Engaged in the preſent War of *Chriſtendome*; and by a frequent converſe with them, and by your

own heedfull Obſervation, you may the ſooner make a good improvement of your time; And you would do well to get your ſelf provided with ſome of the beſt Books, deſcribing the modern way of Military Diſcipline, for Books are great aſſiſtances to thoſe who every day compare their reading and practice.

When you have made a choice of perſons with whom you intend to be intimate, be carefull you are not by any of them drawn into private or particular quarrells; And if any ſuch accident happens in your preſence between others endeavour what you can to compoſe, not widen the breach: If the difference grow ſo high, that nothiug leſs then a Duel, can reconcile the feud in point of Honour, make them ſenſible what a ſhame it is for Men of true merit, to receive the Laws of Honour from faint Effeminates, the Hectors and Huffs of the Town, who poſſeſs none themſelves, but what they are indebted for, to their Schools of Honour and Morality, the Play-Houſes; Ask with what Juſtice they can expect the Kings pay, or hope for his favour or his pardon, while they ſhew ſuch contempt of him and his Laws, and hazzard their Lives in a quarrel, deſtructive to his ſervice. Remind them that the *French*, the great promoters of duelling in a more puſillanimous Age, having now ſhaken off former fooleries, and put on the bravery of a Warlike People, look on that Man who offers to ſend a Challenge, as a fellow fit to be kick'd by their Foot-boys, and that's the uſual way the Gentry of *France* think themſelves oblig'd in Honour to anſwer him. He who charges moſt briſkly at the Head of his Troops; He who firſt mounts the Enemys Wall, and he who is forwardeſt in attacquing their Fortifications, are the only Men among them, who now obtain the Title, and the eſteem of Honorable.

But if you meet with any ſo fond of falſe Honour, ſo falſe to the principles of Loyalty and true Glory, that no reaſon can divert them, even in a Foreign Country, from affecting

the

the Enemy, by diminiſhing our ſtrength, and making factions in our own party; let them alone by themſelves to deſtroy one another, for 'tis pitty they ſhould live, and 'tis pitty they ſhould dye, by any worthyer hands then thoſe of the Hang-man or their own.

If you would ever arrive at greater preferment then you have, or deſerve that which His Majeſty has already beſtow'd, you muſt be beholden for it chiefly to the valour and affection of your Souldiers; therefore endeavour what you can to get them their pay in due ſeaſon; and if that cannot be done, at leaſt let them ſee that it is not your fault; obſerve and abhor the example of ſome others who detain the Souldiers Wages, the price of their blood, and throw it away on the turn of a Dye, or ſpend it profuſely on their pride and their Luſts.

Deſpiſe all baſe ways of enriching your ſelf, either by cheating the King with falſe Muſters, or defrauding or abridging your Men any part of their due; ſuch practices have been the undoing of many a good Cauſe, and are ſo far more worthy a Gallows, then common Robberies, by how much the loſs of a Battle is more conſiderable then the loſs of a Bag of Money, and the ruine of the publick, then that of a private ſingle perſon. Conſider, your Men are equal ſharers in the danger though not in the profit or Honour of the War; and that as you are the head, they are the body, containing beſide the Trunk, the uſefulleſt Members, Hands, Arms, Leggs, and Feet, without whoſe executive power, all your contriving faculties will prove inſignificant; ſo that you muſt not think you diſcharge the duty of a good, or prudent Commander, when you only ſhew your ſelf bold, and bring them on bravely to Battle; your care muſt be both before and afterwards, to ſee that they have as wholſome food, (and Phyſick when needs) and as good Quarters as the place will afford: And ſince *Engliſh* conſtitutions, cannot ſo eaſily endure Famine, as the

the People born, and bred up in leſs plentifull Countrys; You muſt make it a principal part of your endeavours, to have them ſufficiently provided, and when upon any action, your under Officers or other, have deſerved well, you ought to uſe your intereſt to get them encouraged and promoted.

A good Commander will uſe his Souldiers, juſt as a good Father uſes his Children; and he who governs otherwiſe, through Covetouſneſs, Negligence, Pride, or Ill-nature, ſhall never get any great Honour himſelf, nor ever do any ſervice conſiderable, for his King or Country.

But though I would have you love your Men well, becauſe you can do nothing without them, I would not have you ſpoil them with over much kindneſs. *It is the wiſe diſpenſing of rewards, and Puniſhments which keeps the World in good Order. They never had their buſineſs well done, who through an exceſs of goodneſs, reward mean ſervices too highly: or puniſh great miſcarriages too lightly.* Therefore as you muſt take care of the Back, and the Belly, the Pay and Proviſion of your Souldiers, ſo you ought to be very ſevere in your Diſcipline: The two former will gain you the Love of your Men, the later their fear, and all mixt together, produce compleat Obedience. Or, to expreſs it better in the Marſhal phraſe, *Pay well, and hang well, makes a good Souldier.*

The frequent Company of Women, and the tippling ſtrong Liquors, debilitate both the minde and body of a Souldier, rendring him ſoft and effeminate, laſy, and ſickly, unapt and unfit for Heroick exploits. Reſtrain therefore as much as may be, the debaucheries of your Men, and be carefull to refrain your own, and take this along with you for a General Rule; That, *when you teach your Men to live innocent, you do at the ſame time make them valiant.*

To the end you may with greater facility effect ſo good a Deſign, you ought to be always attended with a good

Chaplain; And if I were worthy to adviſe your General, I would beg him to be as carefull in the choice of his Chaplains, as his Captains. Nay, I would adventure to ſay they are as neceſſary: and many times have done, and may again, as largely contribute towards the obtaining happy ſucceſſes. And now there is as great an occaſion for able Divines in our Army and Navy, as ever there was, ſince *England* profeſſed Chriſtianity. *For the Fopps of this Age, under the notion of Wits, endeavour to Buffoon Religion out of Countenance; talk Blaſphemy and Atheiſm, in common Diſcourſe, ſpeak Treaſon againſt the Majeſty of Heaven, (a crime which no Prince upon Earth will endure, at an eaſier rate then mortal puniſhment.)* And ſo while nothing is allow'd for faſhionable wit, which is not Atheiſtical, or prophane, or impudently immodeſt; the young Gentry (fond of that fooliſh humour call'd witty) are in a fair way to be debauched. *For what ſhall reſtrain their exorbitancies, who have learned to deſpiſe the ſupernal Power?*) and by their ill example, a door is ſet wide open, to let in among the vulgar, all the lewdneſſes and immoralities in the World.

Therefore you ſhould chooſe for a Chaplain, a man reſerved in his Life, grave in his deportment, fixed in his principles, and faithfull to his Prince; one that will not be abaſhed when fools deride him; one that will not be afraid to exhort and reprove, as occaſion requires; One that is patient enough to endure ſcorn and reproach, and bold enough to oppoſe himſelf againſt the greateſt Torrent of impiety. And then you ought to ſhew him reſpect, as unto the Meſſenger of God, and to ſee that the Marſhall Laws relating to Religion, and good Order, be put in Execution; which truly of late have been juſt ſo obſerved, as if they had been purpoſely made to be broken. If you begin the good example, you ſhall hardly need to compel your Men to follow: They will be aſhamed to be vicious, if their Commander be virtuous; *And ſhame is a more effectual way*

to

to reform Vice, then pecuniary penalties, or corporal pains.

By this means the lives of many Men will be ſaved, who otherwiſe to ſupport their vices, neglect their duty, commit Thefts, and Robberies, and Rapes, and the like; and bring themſelves under the laſh of Martiall Law, great puniſhments and ignominious Deaths.

You ſhould be as frequent and regular, at your publick Prayers, as time and your affairs will permit; eſpecially neglect it not before a Battle, or other great undertaking. *For Prayer by a ſtrange and ſecret influence, (which none can tell but they who uſe it) brings from Heaven new Life, and vigour, and courage, to the moſt weak and timerous.*

And now I have happened to ſpeak of courage that neceſſary qualification in a Souldier, I will give you my opinion what it is, and whence it uſually ariſes.

Courage is either Active, or Paſſive, and both are as uſefull for a Souldier as a Sword and a Target. Active is that which does prompt and excite a Man, to the undertaking and attempting great and hazzardous Enterprizes. And paſſive is a certain even temper and frame of minde, which dangerous accidents cannot diſcompoſe, or divert from his intended purpoſe. On the contrary, fear amazes and diſtracts, and diſappoints the wiſeſt Councells, and moſt deliberate Deſigns; hurrying Men into the danger they think to avoid, or into greater; as the *Hart* in the Fable, to eſcape the Doggs, ſought ſhelter in the Lyons Den; ſo it commonly happens in Battles, that thoſe Men are kill'd in flight, who by keeping the Field might have won the victory; and 'tis frequent for a Coward who runs away from a Sword, to ſtumble upon a halter.

Inconſiderate raſhneſs, is by ſome Men call'd courage, when it produces the like effect, but is intruth no better then madneſs, and I intend only to ſpeak of that courage which is the product of reaſon.

True courage ſprings from a contempt of Death, or an opin-

on that one ſhall not dye. Contempt of Death ariſes from a confidence in Gods Mercy, or a conſideration of Honour, or both. Confidence in Gods Mercy will naturally grow as the fruit and effect of a good and virtuous Life, and *thoſe Men will be afraid of nothing, who are and who believe themſelves to be under the ſacred Protection of Almighty God.* And when Honour (or the thirſt after Publick Fame for well doing) is added, I think there is all which is neceſſary to make a man truly couragious. Honour by it ſelf, (I mean a great Title, or publick applauſe) is but an empty Name, (not valued by wiſe Men ſave only when it comes as the juſt reward of virtue, the fruit of worthy performances) and the apprehenſion of Death and Damnation, are two weighty things, when nothing but that empty Name is put in the ballance againſt them; Now *there are but a few Atheiſts in the World ſo through paced, as to have totally extinguiſhed the fears of a future being*; however they may boaſt of it when no danger ſeems to be near them: I have ſeen ſome of thoſe Gallants, who talk nothing but Honour in the middle of a Sea-Fight, look as ſilly as Sheep, and ſneak themſelves behind the Main-Maſt.

But the far greater Number of thoſe who go to the Wars, are perſwaded they ſhall not be kill'd, and that opinion is the cauſe of their courage, which having a foundation ſo liable to uncertainty, is eaſily overturn'd by a little adverſe fortune: For when the Battle grows hot, when Death preſents it ſelf in diverſity of ſhapes; when one looſes a Leg, and another both his Arms, and a third is ſhot off in the middle: When Men and Horſes confuſedly come tumbling down together, and a Mans beſt friends lye bleeding by his ſide, then that confidence which was groundleſs vaniſhes of it's own accord, and quickly follows diſorder and rout, and down right running away.

No Man can promiſe himſelf before a Battle, that he ſhall be alive afterwards, and *every prudent man ſhould be provided, not*

not only for that which must, but as near as one can, for that which may happen. I mean every prudent Man should think it may be his turn to be kill'd as soon as another, and therefore should endeavour before hand to keep himself from all horrid, flagicious enormous crimes, such as hinder one in times of greatest danger, from asking or hopeing for Gods Mercy, and make a valiant Man turn Coward.

I have insisted the more on this particular, because we have lived to see the best King, having the best cause in the World, ruined by his own rebellious Subjects, towards which ruine, I have been told of the irregularities of some of the Loyal Party, did in a great measure contribute.

And because it is reported, by some and believed by many, that Piety and Devotion, Virtue and Religion, are only to be found amongst those who are dissenters from, or Enemies to the Church of *England.* I would perswade you my dear friend, by your own practice, to endeavour the contradicting that wicked assertion: I would fain have you as eminent for your Piety, as your Native bravery, and let one add reputation to the other. King *David* among the Jews, *Scipio Affrican* among the Romans, and King *Henry* the Fifth among the English, were in their times, the most Pious, and most prosperous Generals in the World.

It is very convenient, I think I may say necessary, that your Men be possessed with the Justice of the Cause they Fight for: Let them be told by your Chaplain this truth, that they are doing Gods work, by endeavouring to restore those to right who suffer wrong, to bring an Universal Peace to *Christendom*, and preserve it from falling into the slavery, wherewith at this time it seems to be threatned, to put an end to that blood and slaughter, ruine and devastation, which it has for several Years past, suffered under.

You may also do well at convenient times, to relate to your Officers and Men, the great things their Ancestors formerly

formerly performed in *France*, and be ſtirring them up to alike Emulation: But I cannot by any means approve of their policy, who perſwade their Men to deſpiſe their Enemies; Inſtead of that, I would have you let them know, that they are not now to Fight againſt *France*, lull'd a ſleep by a long Peace, and drown'd in the pleaſures of eaſe and idleneſs; but againſt *France* awakened, grown watchfull & wiſe, againſt Men whom a long War has made Martiall, and taught to be as good Souldiers, perhaps as are in the World, and againſt Men who have taken the ſtrongeſt Towns in *Chriſtendom*, with greater facility, and defended them with greater obſtinacy, then any of their Enemies, with whom they have hitherto been contending.

In my opinion *the contempt of a crafty Enemy is one of the greateſt advantages you can give him*, and he who Commands valiant Men, as the Engliſh are, need not be afraid to make them ſenſible of danger; it will rather ſerve to inflame, then abate their natural courage; Whereas if they be taught to ſlight their Enemy, they will be apt to think of a Victory without Labour, without dangers ſuch an imagination will teach them to be careleſs & careleſneſs will lay them open to inevitable ruine and deſtruction. But you muſt not dwell too long on this Subject, you muſt put them in mind, that although the *French* are politick & powerfull, they are yet very far from invincible, their courage will give way, when attacqued by Men of Reſolution, who are not afraid of dying: (the truth whereof appears by the ſhock and diſappointment they lately received before *Mons.*) And atchievements againſt them, will be ſo much more glorious, by how much they ſeem more difficult and dangerous.

Remember your Souldiers how unkindly the *French* uſed ſome of their fellows, who had faithfully ſerved them many years, and to whom they ow'd a good part of their ſucceſſe; Uſe any Arguments which may heighten their courage,

rage, or whet revenge, to a ſharp and a vigorous proſecution; and always let them know, they are in a place where they muſt owe their ſafety and ſucceſs, and the very bread they eat, only to the effects of their own valour, and vigilance.

The ſeaſon for Act on this year, is now almoſt over, however you ſhould not be abſent from your Men oftner, or longer then you need, although you have nothing for them to do; for *vulgar minds are generally buſy, and depraved, and will rather be contriving ill then doing nothing*: It will therefore be an Act worthy your prudence, to exerciſe them at convenient times, (above what is uſuall) in Matches at Leaping, Running, Wreſtling, Shooting at Marks, or any other manly and innocent ſports, which may render them healthy, and hardy, and give them no leiſure to ſtudy mutinies, or other miſchief.

If thus by your example, by the ſtrictneſs of your Diſcipline, by the veneration you ſhew Religion, by the encouragement you afford the Diſpenſer of it, you can perſwade or compell your Men to live well and temperate, you will find when you come to Fight, that Souldiers ſo well paid and provided for, ſo kindly uſed, and ſo ſtrictly Diſciplin'd, and prudently managed, will enter Trenches, mount Walls, and Fortifications, endure ſteadily the Shock of Enemies, run upon the mouths of Cannons, and perform Actions becoming gallant Men, even ſuch as ſeem to others impoſſible.

For your own Part.

As long as you have a Superior Commander, you muſt be a punctual Obſerver of Orders, and when you are employ'd on any particular Deſigne, endeavout to get your Orders in Writing, ſo may you beſt avoid committing miſtakes, and beſt ſecure your ſelf from fathering the miſtakes of other Men. In any thing, eſpecially if the hazzard

zard be eminent, never attempt leſs then you are Commanded, and without a very good reaſon, do not attempt more, for in ſuch caſe, if it ſucceed well, you ſhall only ſhare the Honour, but if ill, you ſhall bear all the blame by your ſelf.

In a word, when it depends on your choice, be wary in undertaking, ſpeedy in proſecuting your Deſigne. *Caution in Reſolution, and quickneſs in Execution, being the two greateſt Characters of a Wiſe Man.*

Thus my dear Friend I have touched upon ſeveral particulars, which I did not think of, when I firſt ſet pen to paper, and doubt I have too much exceeded the limits of a modeſt Letter, and perhaps a great part, if not all of it, will be rendred uſeleſs to you, by a General Peace, which is the end of His Majeſties arming, and if it can be had on ſafe and reaſonable terms without more contending, is that which all good Men ought to wiſh and pray for. If it happen otherwiſe, I ſhall then venture to write you ſomething elſe, in another ſtrain, which for the preſent is not convenient. I hope you will accept kindly, what is kindly intended, from

Aug. 30th. 1678.

Your Faithfull Friend, and Servant.

A

LETTER

Written by an unknown hand

Whereof many Copies were diſperſed among the

COMMANDERS

OF THE

Engliſh Fleet, in the

YEAR, 1673.

Dear Couſin,

GOing yeſterday to your Fathers Houſe, partly to ſee him, but chiefly to learn when he heard from you, and what news was lately from the Fleet, he told me you were in health, the Fleet near ready to Sail, and then ſhew'd me a Letter he was juſt ſending to you, wherein (among other things) I found theſe words.

Have a care of your ſelf, be not fool-hardy by venturing too far into the Fight there are Ships enough to beat the Dutch without years; and Captains enough in the Fleet, who will prudently ſhew you the way to keep fartheſt off when danger is nigheſt; and then you need not fear the aſperſion of a Coward as long as you have good Company: Therefore I ſay again be wiſely cautious, for your death would certainly break the heart of my Daugh-

ter and bring my grey hairs with ſorrow to the grave.

I had ſcarce patience to read out ſo much without tearing the Letter in a thouſand pieces, and I could not forbear ſuch Language as did but ill agree with the friendſhip between us: If you are (ſaid I) ſo mighty fond of your Son, ſend for him home preſently, and let him run no other danger, then what he may meet in a *London* Tavern, or Bawdy-houſe; when he has a mind to Fight let Bowls be his Bullets, and broad Oaths and Curſes his Gun-powder: at other times, let him have nothing elſe to do but treat his Wife, or, as the faſhion is, his Wench, at the *Play-Houſe*, *Hide-Park*, or *Spring-Garden*. As ſoon as I had vented my paſſion and grew calm, I ſo far convinced your Father of his fault, that himſelf burnt his Letter; and deſired me to write one, more ſuitable to my own inclination.

According to that little notice I have taken of Sea-matters, I think our Captains in general (and you among the reſt) rather need a Spur then a Curb, when you are going to Fight: and therefore quite contrary to the former advice, I will ſet before your eyes, the juſtice and the danger that attends a Cowardly-Commander.

1. He robs the King and Kingdom, not only of the Money himſelf receives, but likewiſe of ſo much as the whole charge of the Ship, with proviſions and wages amounts to, by rendring the ſame of no uſe, juſt when it ſhould do the King Service; he murders all thoſe gallant Men, which are ſlain by the Enemy, and loſes thoſe Ships which fall into their hands for want of being well ſeconded; he betrays his own Party to the Enemy, by keeping back the expected aſſiſtance, and the weakening of us and the helping of them is all one; Nay, as if he had received a bribe to do miſchief, he fires both over and into the Ships of his Friends, ſo helping both ways to bring them to ruine he compleats

in

in himself the Character of a Traytor. By these means it is our Battles are lost, or at best so ballanced when they might have been won, that after a Fight the Enemy sooner than we, are again in a condition of disputing the Victory. No common High-way-robber, is half so great a Rogue, as that Officer who takes wages, and dares not, or does not Fight bravely when there is an occasion.

2. As he largely contributes to the loss of the Battel so he hazards doubly his own loss: For it is observable, (I am sure in Land-Fights) that where one is kill'd standing stifly his ground, five are destroy'd in the running away; and I am told in your Sea-Fights too, you lose most Men when you fight at greatest distance from the Enemy: But then besides the danger of the Enemy, the Coward has more reason to be afraid of his Friends, they being likely to hate him the most, who before had the best esteem of him; and a Gallows may easily catch him at home whom a Bullet abroad could not reach. So that to him may be well apply'd our *Saviours* saying, *He that will save his Life shall lose it.*

3. His fear impeaches the *Divine Providence*, which chiefly Glories to exercise it self in times and places of most eminent hazard; I know some valiant Men who have come off unwounded from the heat of at least twenty Battels; God oftentimes makes those places safest where we apprehend the most danger and those most dangerous we think most secure. Thus my dear Cousin you see, a Coward with a Commission, is neither a good Subject, a good Christian, nor a good or wise Man in any sence, but must be of necessity a Traytor to the King, a thief to his Country, a Murderer of his own Party, and consequently detested of God and Man. Consult therefore your own heart, and if fear dwell at bottom, do not cozen any longer the Kings expectation, lest by staying another Battle, you let all the World be witness of that shame which yet may be easily hid. You may find fair excuses enough to lay down your Commission,

and the Prince can find Men enough to take it up, who better deserve it. But if you will stay and Fight resolve to Fight bravely, so as you may do service to the King and gain your self lasting reputation.

If there have happened any disgust between you and any other Commander in the Fleet, either for wrongs really received, or supposed, or because he being a Man of less desert, is preferr'd, and advanced before you: Consider that a fraction of the parts, tends fairly to the ruine of the whole; and that your safety, and success, does chiefly depend on your Unity, and a right understanding. If therefore you would be thought faithfull to the King, if you would not be found false to your Country, let all private quarrels dye; or at least go to sleep till the publick ones are decided.

In the mean time assist one another, by all manner of kind Offices, as often as it lyes in your power, let the Enemy onely feel the effects of your indignation, and make it appear by the greatness of your Actions, that you are the Man of most merit.

Where Duty bids go, never stay for the example of any others, but rather strive all you can to make your self their example. In a good Cause God prospers best the bold Adventurer; let gallant resolution lead the Van, and glorious Victory shall bring up the Rear.

Sheerness, July 16th. 1673.

FINIS.